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THEOLOGICAL SEMINARY.

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THE

Banner of the Covenant.

NOVEMBER, 1855.

[For the Banner of the Covenant.]

THE THEOLOGICAL SEMINARY.

As a lover of this institution, whose interests we have on previous occasions advocated through the pages of the Banner, we rejoice to see that its friends are rapidly increasing throughout the church, as the recent numbers of the Banner evidently indicate. Able papers advocating the interests of the Seminary, have been presented to the church over the signature of R. P., who, it is well known, if not from personal experience, at least by the urgency of his appeals, is one of the Seminary's warmest friends; and following him, the subject is kept living through strong advocates, signed respectively "Quis," and "A Trustee," with "A Voice from the Missions." As the matter is in motion, our desire is to help it onward and forward. We presume it will not be denied that in order to be an efficient and extending church, properly qualified for, and faithfully discharging our duty, we must have an efficient and thorough Seminary; for without this, from what source shall we draw our resources to fill our vacant pulpits, to supply our many loud and pressing calls for domestic labourers, and to extend the kingdom of God among the heathen? Shall we depend upon resources external to ourselves?—or shall we, alive to the interests of a perishing world, have our "school of the prophets" in such a prosperous and flourishing condition, that the number of the annually licensed students shall be equal to the demand? To inquire whether our Seminary, in its present condition, is efficient and thorough, all that is requisite for the wants of the world, the church, and the age; and if not, to express our own thoughts as to what will constitute it thus, is our object at the present. And that our Seminary is neither as effective nor as thorough in its organization and influence as it should be, we presume will at once be granted. Indeed, the frequency of the appeals on this subject, is sufficient to tell us something is wanting; and so seriously is this want beginning to be realized, that action, immediate action, is required. What, then, are some of those things that we might say with propriety are absolutely requisite, *for* which our Seminary calls, and which *must* be, before our Seminary can take its place on a parallel with similar institutions in our land; and before we can call our Seminary one worthy the object for which it has been established, and worthy the system of truth which, as a church,

we make known to the world. We will only in the present thoughts presented on this subject ask the attention of the church to three of the requisites to raise our Seminary to what it is designed.

First. We want a building, with library, &c. We can easily anticipate various reasons, from as many different quarters, why this want that we speak of is by no means with many one of much importance. They will tell us, perhaps, that we have had a Seminary in existence, more or less, for about fifty years, and we have never had a building, &c., the property of the church. Many of our best and most esteemed ministers have come forth from the study of our late venerated father, (our own revered preceptor;) and if from a private study such men as some we might name have come forth, we have no need of this want. In the days of the infancy of our church *that* system was well, and while the Reformed Presbyterian Church exists in America the name of a Wylie will be handed down as a sacred trust; for not only his study-room and his library, but his house and his heart, were thrown open to all our students. To him, under God, do we owe much of our present ministry. *That*, in those days, was well—it was all we could accomplish—our number was few, and our means were limited; but now we have stretched up from infancy to vigour and manhood, and the actions of a child do not become the age of a man. It may be said, again, moreover, that we do not now require to enter into the private study, and that the want we speak of is not so much a want, after all; for through the kindness and liberality of the Trustees of the First Ref. Pres. Church in Philadelphia, the seat of our Seminary, they have presented their lecture-room for the use of the Seminary; and their pastor, with his usual urbanity, following the footsteps of his father, has kindly offered the use of his very extensive library: worthy acts indeed, worthy the men who bestow them. But we ask, if in the days of our minority, we must be dependent on the bounties of another, does it necessarily follow that we are ever to be dependants? At the age of manhood we turn into the world for ourselves; and if our church does not mean to keep its Seminary a cringing dependant, it is time it was beginning to act for its independence. We know well that the place at present occupied by it is most heartily given, and will be most cheerfully continued: *that*, moreover, is no reason why we should ever remain there; indeed, it is rather a reason that while we are fast gaining strength, we should act for ourselves, and have a home we could call our own. And we are under the impression that until we have a distinct building for the use of the Seminary owned by the church, with a library, &c., attached, for the use of the students, our Seminary will remain a thing of uncertainty. Why has it been so for several years? Neither living nor dead—neither here nor elsewhere, in Philadelphia, in New York, in Xenia, in the Presbyteries, every where and no where; just because we had nothing to rally around, for had we had a building, &c., in any of the above-named places, we would have had to-day an institution efficient and thorough, and not one struggling for existence, with little more than the name, as we now have. And this want of which we speak, is no unaccomplishable object; it can be realized, for we have in our church many who have the means, and many—thank God—who have the heart, to aid in this desirable object. “A Trustee,” in a recent number of the Banner,

has suggested a plan, or rather struck at the carrying into action the wants expressed by R. P.; he has offered his subscription as a beginning in the matter, and we know it is ready; for his labours, his influence, and his means, are largely expended for the good of the church, and are alike ready to push forward this noble work. The suggestion has been adopted; and immediately following its announcement, W. E. E., from a country congregation, sends the result of his efforts, \$120, with a prospect of making it \$200. In our own congregation, almost yet in its infancy, we have been working also for the same object, so that we will not be charged with empty cant, for our action accompanies our words; and we are already able to pledge on behalf of our people some three or four hundred dollars for this object. Let but every church and organization send on its report, and according as they love the church, the ministry, and the Seminary, let them give, and we are assured the object will be accomplished. We have heard recently announced that the Trustees have applied for a charter; and we hope soon to hear that so far as they are concerned, the Seminary will be placed on a permanent foundation. It is important that the Trustees should attend to this at once, and announce to the church the result; for until this is done, we admit that we cannot in good faith expect donations. It is, moreover, necessary, because in one instance of which we know, an individual remembered the Seminary in his "last will and testament." That money can never be realized to the church until we have obtained our charter. It may be there are other and similar instances; whether or not, let the Trustees put their part of the Seminary in a way in which the "moneyed" people of God among us may see their way clearly in leaving of their substance to support the Seminary. In the mean time let the churches take to action in this matter by announcing through the Banner what can be done, and we fear not the result. We will not only have the name; but, so far as this is concerned we shall have something we can call the Seminary of the church—a permanent institution, sending forth annually into the world a ministry who will exert a wide-spread influence for the diffusion of Reformation principles.

Second. We want a fund for the aid of students. It is indeed a fact sadly realized in our church, as in others, that of the "moneyed" men in her communion, few have given their sons to the work of the ministry. Well may "A Voice from the Missions" ask, concerning many of the sons of the church, Where are they?—for we indeed find them at every profession, save in the ministry. The emoluments of the office, then, must be the deterring object, in the eyes of our rich men, and the reason why their sons are not serving Christ in the gospel. It is certainly not that they do not esteem it an honourable office, or one of small importance, though in the language of the world it is both, and their sons must not wear empty honours, as the world calls them. The ministry, as a consequence, must be taken from another class—men who can live more on faith, than the pampered on the world's delicacies. Such it has always been, such it is, and such it will be: for, "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base

things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence." While, therefore, the rich in this world will not, and do not, give their sons to the work of the ministry, is it too much to call upon them to come forward and aid those who not only give their sons, but largely of their limited income, to prepare them for this work? It must be evident to every member of our church who keeps pace with even the newspaper information of the day, that as a church, while in some respects we are acknowledged a high position, and command respect from brethren of other denominations around us, yet with regard to our Theological Seminary we are far, very far from below some of them—might I not say, though it is humbling, *all* of them? See what Princeton, Allegheny, and Union Theological Seminaries, do for their students; and these are but a sample of what is done in other places, and by other churches. The churches with which these institutions are connected love them; and they show their regard, not in empty, unmeaning compliments, but in *action*. They have learned by experience whence the supply of their ministry is to be drawn; and they have, therefore, not only well endowed their "schools of the prophets," provided libraries, &c., but they have remembered the students. In any of the above-named institutions, and in many others in the land, a young man having his heart on the work of the ministry, can go forward without fear of being driven from the pursuit of his object by the stare of penury and want. Enough for him to know these are before him when he enters fully upon the work, if only he is not driven from his studies and compelled to abandon the object of his soul by turning his attention to some more lucrative, though less desirable employment. It is not at all surprising that our Seminary last winter numbered but *three* regular students; and "A Voice from the Missions" might repress his "utter amazement," did he but look into the care that our church takes of its students. He may reiterate that "utter amazement" again and again without seeing much of an increase, until our Seminary, in this respect also, is placed on a level with others. He asks, Why do our students number so few? Is not here a strong reason? How many young men of piety and talent in the church, who are kept back on this very ground, or led off to other churches, because there they are felt for, taken by the hand, and encouraged,—while with us, where is our encouragement to young men? True, we have here and there some noble-minded men, who are ready to aid, if need be, and they are informed of it; but many a worthy student may be ignorant of their deeds of charity, and they as ignorant of his wants. It is not, moreover, private munificence even, that will meet the demand: it is the established, the known, the permanent fund. We have our Foreign and Domestic Missionary, our Sustentation, and other schemes of the church, and some of these well supported. But what of our Theological Seminary and its students? Until the past year, when has even the salary of our professors been promptly paid, without resting largely on the liberality and advances of the treasurer? Better that many of its past records be obliterated. But we hope for better times, both for our Seminary and its students. We call upon the church for action in this matter; and we are convinced that all that

is wanting is for the work to be commenced, for we are not only able to accomplish the first-mentioned object, but this also. If at the present it be thought too much to establish a fund for the purpose, in connexion with our raising the building fund, let there be definite and immediate action taken on this subject by all our Presbyteries; and if a general fund be not accomplished, let each undertake by annual collections and private contributions, to support, as far as in their power, all students within their bounds who are ready to enter the Seminary, and who require such aid, and let this fact be made known to the church that we have entered in earnestness upon the work, and soon our students will increase, our Seminary flourish, and our church will be enabled to supply the largely-increasing demands made upon her ministry.

Third. We want published to the church the course of instruction in the Seminary. With some in the church this may appear a small want; but we know, with many, it is a very important one. We have frequently heard the inquiry, Have or have not the directors the power of preparing and specifying the course of instruction? We think, although we believe we have heard of it in one instance answered in the negative, that there can be but one reply, and that in the affirmative. Have not the directors over all literary and other theological institutions, this power? Have not ours the same? If they have not, we ask publicly, why? There are many reasons why we should have published to the church, and especially for the use of the students, *a schedule of the course of instruction.* It is well known, that for some time, there has not been what may with propriety be termed a systematic course of instruction pursued, lectures delivered, &c.; and hence, to a large extent, the coldness which is felt by many concerning our Seminary. It will not do, in the existing state of things, to say in reply, that because such has not been published previously, when the Seminary was in a thorough working condition, that it is not requisite now; it is requisite, and we believe this is one of the points on which our Seminary will now turn, for permanency, or a failure. It is very desirable that our students should know what course will be pursued, so that they can be preparing themselves specially for it. Our church in Scotland has given to the public the course they pursue, even to the books that are to be read during the time the Seminary is not in session, and why can we not have the same? It will be one great means of regaining the lost confidence of many, seeing that directors, trustees, and professors, are heartily and earnestly set to work, our Seminary will be raised in the estimation of the church, and we need not fear for it friends or funds. We believe, as has frequently been expressed, that the Theological Seminary is "the right arm of our ecclesiastical organization;" but, for some time, it has been stricken down with palsy; and it is now for the Board of Directors and Trustees to say whether it shall remain cold and lifeless, or by their immediate action, in obtaining the charter, and placing it on a permanent foundation, and presenting to the church a full and thorough system of instruction, whether it shall be stretched forth with power, exerting that influence which it alone, through the blessing of God, can exercise, in sending forth an army of men fully disciplined, and prepared to contend *against* the prevalent errors of the day, and *for* the faith

once delivered to the saints. In vain may we talk of extending our influence as an ecclesiastical organization, of entering upon new organizations, prosperous and inviting, or of increasing the number of our labourers in heathen lands, if the "right arm of our ecclesiastical organization" is permitted to wither and die. It has hitherto, for some time at least, not had the fostering care of the church, and for reasons which we believe are involved in the wants we have above expressed. Let us look at it remodelled, with a building and library, a fund for its students requiring it, and a full, thorough, systematic course of instruction, and we are convinced that neither students nor means will be wanting to constitute a Seminary inviting to the student, an honour to the church, and an efficient means, through the blessing of God, in aiding, to a large extent, in the dissemination of the truth as it is in Jesus, and in hastening that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

A.

(For the Banner of the Covenant.)

HARVEST IN THE NORTH.

Every Christian heart will rejoice to hear of the gathering of souls to Christ announced in the subjoined letter. O, that the Lord would thus pour out his Spirit upon all our congregations and mission stations, and make the wilderness rejoice and blossom as the rose! The apostolic plan of *preaching from house to house* seems to have been specially blessed.—Ed.

August 30, 1855.

Rev. Dear Sir,—We have just returned from dispensing the Lord's Supper in the congregation of Chimoguee, in the township of Botsford, N. B. Since the year '31, when the Supper was first dispensed there, (the first time and place it was ever dispensed in these British provinces under the Reformed Presbyterian banner,) we have many times enjoyed much of the Divine goodness and of Jehovah's presence on communion occasions there, both when alone and when enjoying the assistance of ministerial brethren; but never before, neither there, nor on any other such occasion, have we seen and felt as we did, and as all seemed to do at the last communion there. Certainly "this was the Lord's doing, and was marvellous in our eyes."

It is but just to say that, as far as means and instrumentality are concerned, much must have been owing to the untiring labours of Mr. Robinson. "In season and out of season," from the very day on which he arrived, he has preached the gospel "from house to house." Every house, family and individual—saint and sinner—Protestant and Papist, was ferreted out, around and along an extensive range, and freely and faithfully dealt with about matters of life and death. The little sanctuary was soon crammed on the Sabbath, where all seemed to be satisfied with the plain, practical dealing of the preacher. The Bible class also grew stronger and more healthy.

By 10 o'clock on Saturday morning we arrived at the church, and found the elders and *thirty-five* applicants for admission to the fellowship of the church in waiting. Two more appeared subsequently.

These underwent a searching examination till near 1 o'clock, P. M., when the house was filled to overflowing, and public worship was commenced by Mr. Robinson. This, too, is the very heart of our harvest time. Yet the audience was assembled from very distant parts: some from Prince Edward's Island, in the mouth of the Gulf of St. Lawrence; some from the Goose River, and some from the Amherst field. Shortly after 10 o'clock on Sabbath morning it was impossible to obtain a seat in the house. The weather was just the right thing. "Neither cold nor hot," is *sometimes* not just so bad, after all. The house was surrounded. The eloquence of *babies* was the only disturbance all the day. The services were conducted by Mr. Robinson till the commencement of the "action sermon." From that time till the close of the deeply interesting table service the presiding minister was five hours on his feet; and, blessed be the God of gracious promise, the last of that service was, by far, the *strongest, freest, sweetest, BEST*. Fifty-two sat at the first table, more at the second, and more than the second at the third,—about one hundred and sixty in all. In the year '31, all that could be swept up from the whole of the mission field here was fifty-two, including the minister and his wife. At the close of the sermon on Monday by Mr. Robinson, a scene was presented, such as perhaps none of our living ministers ever witnessed before. Just imagine that you see parents with *thirty-three* of their children pressing towards the baptismal font from almost every part of a crowded house, yes, THIRTY-THREE, besides SIX ADULTS baptized on Saturday, and say, was not that something like a *primitive* baptism? Certainly there was "the baptism of households" there that day—a day—an occasion altogether long, long to be remembered. The presence of the Spirit of Christ was most manifest throughout the whole of this truly great solemnity. Some pronounced it a revival indeed. Hardened must any one be indeed who would hinder the progress of such a work.

On the second Sabbath inst. the Supper was dispensed in Amherst. Then, too, it was thought, we had a more than usually interesting time. Fifteen were received into the communion of the church; one adult was baptized, besides four children; and about ninety-nine communicated. Our church at Bay de Vert is yet unfit for service, for want of means; and others are trying to make a Baptist station of it. Oh that the Lord would but give us twenty men, with ten dollars each, and then we could sound the trumpet there also! But I must close. I have filled my sheet, run out my time, and exhausted your patience, and again subscribe myself,

Yours in the gospel,

A. C.

PASTORAL ADDRESS OF THE SCOTCH REFORMED PRESBYTERIAN SYNOD.

(Continued from p. 235.)

ESTEEMED MEMBERS OF THE CHURCH,—You declare by your profession that you have separated from the world. Practically continue in a state of separation. Habitually resist its evil influences, and be not conformed to it. Loathe its vices. Abstain from profane swearing, Sabbath profanation, lewdness, drunkenness, dishonesty, and lying. Specially refrain from the prevailing vices of profanity and sensuality in all their forms. Beware of all amusements, either sinful in themselves or in their tendency. Shun the theatre, the

race-course, the ball-room, and games of chance. We call heaven and earth to witness that we have solemnly warned you, and God is forcibly admonishing you in his word. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

Solemnly consider the nature and obligations of your Christian profession. It not only forbids all impiety and immorality, but imperatively demands the performance of the positive duties of religion and morality. An immoral professor is a violator of his Christian profession, and a scandal to it. It requires more, however, than a form of godliness or morality; it claims the spirit and power also. Rest not satisfied, therefore, with an empty formalism, with mere mechanical and spasmodic moral or religious efforts. Beware of spiritual death, lethargy, or paralysis. See that you are genuine converts, that you have thorough convictions of the truth, and of the evil of sin; of the necessity of an atonement and the work of the Spirit; that you have been born again; that you have unfeignedly believed and repented; that your reformation has been produced more by the implantation and power of internal principle than by the force of external influences; and that you are really under the power of vital religion. Cherish gracious feelings and affections, and fall not away from your first love. Cultivate an earnest, fresh, and fervent piety. Let it be the religion of the head, the heart, and the life, and let its outward manifestations spring from the roots of a living faith and love in the inner man.

Encourage devotional feelings and habits. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly." Prayer is both a duty and a privilege. It is enforced by Bible principle, precept, promise, threatening, example, and inference. Christ taught his disciples to pray, and left them his example. Be ye followers of him as dear children. Prayer is incumbent upon both pastor and people. Brethren, pray for yourselves and for us. Pray fervently and frequently for the effusion of the Spirit. Cherish devotional desires and daily devotional habits and exercises. Call upon God personally, and unite with others in the family, and with your Christian brethren, both in private and in public. Neglect not the assembling of yourselves together for the public worship of God. Though the person who may occasionally conduct it should not, in your estimation, be so well qualified intellectually, consider with yourselves how far this releases you from your duty to God, who "loveth the gates of Zion more than all the dwellings of Jacob." Homage is due to God, both in public and in private, and exemplariness in attendance upon public ordinances is necessary, as well as the performance of any other duty. It is due to the glory of God, to ourselves, and to the rising generation.

Respect the name, Sabbath, sanctuary, and word of God. Irreverence towards that which is divine is as much to be deprecated as a superstitious veneration for that which is only human. God's name is sacred, and sacred time ought to be devoted to the service of God. "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." "Remember the Sabbath-day, to keep it holy." Tenderness of the Lord's-day is an index of personal piety. Moreover, reverential respect is due to God's word. Approach it with candour and holy awe, and not in a captious, cavilling, profane spirit. Receive it as in reality the word of God, and with earnest convictions of its truth. Read it devotionally, earnestly, and daily. It is calculated to expand and sanctify the intellect, to quicken the conscience, to purify the heart, to excite and cherish devotional feelings, to spiritualize the mind, to sober the judgment, to soothe in sorrow, to sweeten the temper in prosperity, and to sustain

under the crushing stroke of adversity. It is designed to conduct to the Saviour, to holiness, to happiness, and to heaven,—through the labyrinths of life, the clouds and shadows of death, to Immanuel's land.

Besides communion with God in the closet, in the family, in the sanctuary, and converse with him in his word, fellowship between Christian brethren is likewise requisite. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Let brotherly love continue. Cultivate Christian affection and concord. If love to the children of light languishes in your breasts, and you are more at home in the company of the irreligious and immoral, and upon more friendly terms with them, you have reason to suspect the sincerity and efficiency of your Christian profession. "By this shall all men know that ye are my disciples, if ye have love one to another." If it is culpable to be without natural affection, it is not less so to be without Christian love. If the cultivation of family and consanguineous friendship be seemly, the cultivation of that which is ecclesiastical and denominational is equally so. How delightful to live in concord, to cherish a fraternal spirit, to tighten the bonds of the Christian brotherhood, and to dwell in sanctified Christian friendship as our home! "He that loveth not, knoweth not God; for God is love."

CHRISTIAN PARENTS AND CHILDREN,—You have a claim upon our affectionate sympathies and sanctified regards. Parents, you occupy a position of immeasurable responsibility. To your guardian care, Providence has committed the temporal and spiritual interests of your children. These are momentous interests, and if either neglected or mismanaged may prove fatal. They demand your early, earnest, and unwearied attention. It is not enough that you have publicly devoted them to the Lord in baptism. You owe them, moreover, daily dedication, religious instruction, training, and example. A mere secular education is utterly inadequate, and commensurate neither with their character nor necessities. They ought not to be educated like brutes or atheists. They have intellectual, moral, and religious susceptibilities, instincts, and intuitions. These ought to be cultivated and called into exercise. If they are neglected, and the flesh pampered, the animal propensities will rush up rank and luxuriant, and your offspring will be in danger of remaining children all their life. Begin your intellectual, moral, and religious culture early. Strive to curb and prevent the predominance of the flesh. Sow good seed early, that it may obtain the start of the weeds of error, and overshadow and choke them. Invigorate and build up the intellect, the conscience, and the religious instincts and feelings. Concentrate your educational agencies and appliances upon the higher and nobler elements of your children's nature, and endeavour to strengthen and give proper tone to their moral and religious character: give them a scriptural education, and let it form the foundation and the principal part of the superstructure. Look not only to the quantity, but to the quality of it. Educate their hearts and consciences, as well as their heads and hands. Teach them the government of their appetites and passions. Study to form their characters and habits upon Christian principles, and in a Christian mould. Surround them with moral, evangelical, and healthful influences. Indoctrinate them thoroughly in the theory and practice of Christianity. Persuade and allure to duty, animate and encourage in its discharge. Make it a privilege, and not a punishment. Let your authority be based on love, more than fear. Combine kindness and firmness, and avoid the extremes of indulgence and severity. Exemplify religion, and bring your children into close contact with its living, life-giving, and salutary influences. Train them to habits of devotion, of reverence and respect for religion, to assemble around the family altar, and unite in the worship of God. It is due to Him, to your children, and to your domestics. Should the church in the house lie waste, the effects will prove disastrous. It is a severe privation to both young and old, the suppression of family religion and its benign and hallowing influences. For the Lord's sake, your own, your children's, your domestics', the church's, and posterity's, neglect not

family worship, government, and discipline. Give your children and domestics the benefit of family devotion. Wash your hands of their blood, that they may not rise up in judgment against you at the last day. Rely not exclusively upon the force of your example, or upon the omnipotence of moral suasion. Pray frequently and fervently that God would render the means effectual by his grace and Spirit, and that he would regenerate and sanctify your family. Be not over sanguine or secure respecting your own. Noah's family were not all the most exemplary, nor Abraham's, nor Isaac's, nor Jacob's, nor Lot's, nor Aaron's, nor Eli's, nor Samuel's, nor David's, nor Solomon's, and neither may yours. Should any of yours resemble theirs, see to it that the fault rests not partly or wholly with yourselves, with the father, or mother, or both, for there is a promise to the scriptural training of youth. Faithfully discharge your duty; leave not all to Sabbath-school teachers, or others. There are obligations and duties which cannot be transferred to others at pleasure, or efficiently performed by another.

DEAR CHILDREN,—Suffer us to put you in remembrance of your duty to your heavenly Father, your parents, and one another. Remember your Creator in the days of your youth. Waste not the morning of life, and neglect not your duty to your Father in heaven. O, affectionately, reverentially, and prayerfully remember Him, your Saviour, your Sanctifier, your Bible, and the Lord's Sabbath and sanctuary. "I love them that love me; and those that seek me early shall find me." Verily in him you will find a Father and a friend.

Love, honour, and obey your parents. Thankfully accept of religious instruction and training. They are invaluable blessings; you cannot sufficiently estimate the privilege of parental tuition, example, and restraint. Diligently improve your means and opportunities, and neglect them not. It would be cruel and unkind to your parents to cast behind your back their instructions, counsels, admonitions, and warnings, to condemn their prayers, their religious example, and salutary restraints, to break their hearts, and tread their honour in the dust. They devoted you to the Lord in baptism, and they lend you daily to him in prayer; and should you devote yourselves to the wicked one, your baptism, your religious instruction, your own consciences, and the example of your parents, will rise up in judgment against you at another day. You will yourselves be the sufferers, though you will also dishonour and distress your parents. For their sakes, your own, your brothers' and sister's, society's and religion's, be persuaded to improve your privileges. Live and love as brethren. How beautiful and becoming to see children living in peace, love, and unity, practising self-denial, and in honour preferring one another! It is creditable to themselves, comely to others, and refreshing to parents. Children, love one another, and your neighbour as yourselves.

YOUNG MEN,—You are objects of our unfeigned pastoral solicitude. You have reached a momentous period of life. Your character and position in future depend not a little on your present conduct; nay, they are almost trembling in the balance. Decision is imperative. Choose you this day whom ye will serve. Declare by your words and actions,—if the Lord be God, follow Him. There is no neutral ground to occupy. "He that is not with me is against me." You must either be on the Lord's side, or against Him. You must either belong to the church or the world. If to the former, declare it, and continue not in a careless or equivocal position. Be not reluctant to ratify your baptismal dedication, or church membership, by your own solemn act of self-devotion. Should you change your religious profession, see that you do so with a clear conscience in the sight of God, and that it be for a more complete and scriptural one. Thoughtfully and modestly, yet openly and firmly, avow yourselves disciples of Christ. Quit yourselves like men; be valiant for the truth. Strive to be useful, and a blessing, and not a curse to society. Be industrious and provident, specially for the world to come. Beware of the blandishments and pleasures of the world, of self-indulgence, of mere animal

gratifications, of the company that you keep, and of the kind and character of the books which you read. Cultivate self-denial, and a self-sacrificing and self-crucifying spirit, and a spirit of active Christian benevolence and excellence. Let a deep and all-pervading sense of religion and religious responsibility follow you through life.

YOUNG WOMEN,—The Lord requires your hearts; give them now, and withhold them not. Every year that they are withheld you are robbing God, and endangering the interests of your own souls. The wide gate to perdition, and the narrow avenue to life, are open and inviting. Should you enter the former, you are upon the downward course to ruin; and the farther you proceed the more difficult it will be to retrace your steps. Now is the time to enter the pathway to life; and, if difficult now, it is not likely to be less so the longer you delay. You are the hope of the church, and the prospective mothers of the coming generation. Should you grow up in ignorance, error, and irreligion, you will be unfit for the duties and responsibilities of Christian parents, and disqualified for the right formation of the characters and habits of youth. Solemnly consider these things. They concern your own interests, God's glory, and the good of the race which is to come.

VENERABLE FATHERS IN YEARS,—See that you are fathers also in Christian experience. Let your path resemble the shining light, which shineth more and more to the perfect day. Fall not away from the profession and practice of religion, as you approach the confines of eternity. Continue to the last ensamples to others. Ripen in knowledge, in faith, in love, in holiness, in humility, in heavenly-mindedness, in spirituality of thought, and in concern for the glory of God. Mellow in Christian experience and exercise, shed around you the savour, and living influence, and burning radiance of an ardent personal piety. Though you should decline corporeally, decline not in the divine life. Become not leafless and sapless spiritually, or lifeless and lean in divine things. Live in daily communion with Christ and his Spirit, the root of life, and strength, and foliage, and fruit, and in fellowship with the unseen world. Flourish like the green olive in the sanctuary, and ripen for transplantation to the paradise of God above, to flourish in immortal vigour and beauty before the throne.

BELOVED CHURCH OF OUR FATHERS,—Let peace and brotherly love continue. Suffer not your love to languish or wax cold. Pray for the quickening, renovating, and refreshing influences of the Spirit, and the general invigoration of personal, domestic, and congregational religion. The age requires thorough, earnest, and sanctified convictions of the truth, and both earnest pastors and people. Cultivate a deep-toned, healthful, and vigorous piety; a profound sense of the transcendent value of Christianity to the human race, and of the duty of diffusing it. Contribute your proportion to the leavening of the masses with its spirit, principles, and practices; the purification of public opinion, and the regeneration and elevation of mankind, morally, socially, and politically, through its living, life-giving institutions, agencies, and influences. It is the root of the regeneration, civilization, law, liberty, social order, prosperity, and hope of the world. It is from Christianity, its Author, and its kingdom, that the great elements, means, and influences of man's personal reformation and social well-being primarily proceed. "The church," it has been said, "was the witness to the world of a living and righteous King, who is the centre of all society, and the bond of the visible and the invisible world, the Judge of empires, who will raise the nations out of their thralldom and death to a new life." "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The church is the great reformatory institute of Heaven's appointment.

Strive, therefore, to effect the conversion of sinners, the edification of saints, the salvation of souls, and the maintenance and the diffusion of the truth. Believe not the primary ends of a true and a pure church of Christ; neither neglect nor despise the secondary. Remember that you are both an **EVANGELISTIC** AND A **WITNESSING CHURCH**. Your position and prospects demand devout, earnest, and intelligent consideration. Though a church of thrilling historical associations, you live not so much upon the traditions and memories of the past as upon the prospects and improvements of the future. You have existed in a state of separation from the Established Churches in Britain since the persecution of the Stuarts, and in a state of protest and dissent from the evils of the constitution in church and state, and thereby exonerated your consciences, and washed your hands of the guilt thereof. You have all along renounced the supremacy of both pope and prince over the church, and affirmed the sole and exclusive headship of Christ. You have protested against what is Erastian and Antichristian in the constitution or the administration of the country, and asserted the rightful moral supremacy of the Messiah over the nations, and His righteous claims upon British rulers and people. You have not only protested against whatever is infidel or immoral in the state, but affirmed that the Bible, God's Written Law, is obligatory upon man socially as well as individually, and that it (and not political expediency) is the standard of national and international morality, wherever it comes. You have likewise protested against the violation of national vows, which are moral in their nature and scriptural in their ends, and asserted their continued obligation, and the duty of national allegiance to Messiah, the Governor of the nations.

These are broad Bible principles, and it seems specially your mission to bear testimony to their truth—to preserve, and apply, and diffuse the knowledge of them. You possess and profess them; nor are you warranted practically to relinquish them. They are intimately connected with the glory of God, the integrity of his law, the honour of his Son, the interests of his church, the elevation of the nations and of the human race, and the glorious millennial reign of Christ and his saints. Their faithful *application* would produce blessed and brilliant social effects, and usher in the golden age of Messiah's dominion over the minds of mankind, socially as well as individually.

They are destined to prevail. It is predicted that Babylon shall be destroyed, that the ten-horned beast which supports her shall go into perdition, and that the kingdom of the Stone shall break in pieces the kingdoms of this world. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." Dan. ii. 44. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 26, 27. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15. "And I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx. 4.

Courage! venerable church of our fathers! These divine predictions shall assuredly be fulfilled. The mouth of the Lord hath spoken them. The finger of prophets, of apostles, of the faithful and True Witness and Prince of the kings of the earth, points to a bright future, even to the reign of truth and righteousness. The voice of Waldensian pastors and people from the valleys of the Alps, urges to perseverance, whilst another from the tombs of Scottish

confessors and martyrs catches up the sound, and spreads it throughout your fatherland. The souls, too, of those who were beheaded for the witness of Jesus, and who live and reign with him a thousand years, beckon you forward to the bright sunbeams of millennial glory. And what shall we say more? History, prophecy, providence, right, and truth—all inspire with the hope of the ultimate success and honour of your distinctive principles. Though the ranks of your devoted ancestors were thinned by persecution, and Cameron, Cargill, and Renwick, were chased into the wilderness, and up to heaven, yet ultimately the whole nation were brought, like them, to disown the Stuarts, and endorse the necessity of a social compact between rulers and people. Though your humble forefathers were the only Presbyterians who refused to enter the Erastian Church of Scotland at the Revolution, you have been spared to see two-thirds of the church-going people without her pale, and about the half in England beyond the jurisdiction of the prelatical hierarchy.

You have waited for the Lord in the way of his judgments, and you have lived to see the predicted judgment begin to sit. You have heard the sound of the last wo-trumpet, and you continue to listen to its reverberations throughout the Roman earth and the world. You have beheld the nations assembling to execute the judgments of God written in his word. You have seen both national and ecclesiastical retribution begun in Europe, and the wheels thereof moving with accelerated speed. You continue to behold the outpouring of the vials of divine wrath upon Antichristian nations and systems. You have heard the great bell of Christendom begin to toll the coming doom of Babylon the Great, and the distant thunder of the wheels of Messiah's chariot, on his way to take to Himself his great power and reign: "For in righteousness he doth judge and make war."

Constancy! Church of the Covenanters and martyrs! Reflect upon the steadfastness, moral heroism, unconquerable and uncompromising spirit of your illustrious ancestors, amid sacrifices and sufferings to the death. Behold the intrepidity of British soldiers in the battle-field, and especially the firmness of that gallant regiment from your fatherland, which stood like a rock amid the shock of battle, and are now the admiration of the world. Emulate their magnanimity and firmness in defence of a nobler and a holier cause, and in achieving intellectual, moral, and spiritual conquests. What though you should not have ample resources? You are aware "that not many wise men after the flesh, not many mighty, not many noble, *are called*; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, *yea*, and things which are not, to bring to naught things that are, that no flesh should glory in his presence." What though you should not have numerical strength? It was not by numerical strength that Gideon's three hundred chosen men gained the victory, that the noble Greeks signalized themselves at the pass of Thermopylæ, baffled an army two millions strong, and ultimately subverted the Persian empire, with its hundred and seven and twenty provinces; that British and French soldiers earned their laurels at Inkermann; that the *primitive* Christians withstood the persecutions of Rome Pagan; that the Waldenses braved the thunders of Rome Papal; or that the Augustine monk, Luther, convulsed Germany, alarmed papal Christendom, shook the throne of the Roman pontiff, and kindled a fire which nations could not extinguish. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Fidelity! Church of the martyrs of Jesus! Consider the constancy and faithfulness of Christ's two witnesses, or succession of witnesses, prophesying in sackcloth for 1260 years, despite the want of success at all commensurate with the righteousness of their cause. Witness the fidelity of British soldiers to an earthly sovereign, amid cold and hunger, and nakedness, peril and sword,

disease and death, and houseless and homeless, too, in the depth of winter in a foreign land. And shall the soldiers of the cross, and crown, and covenant of Christ, in more propitious circumstances, desert the standard of their heavenly Sovereign, throw up their commission, and turn their back upon the foe? Shall they ingloriously capitulate for the sake of a doubtful and dishonourable peace; sacrifice or surrender Messiah's moral and mediatorial supremacy, or compromise the laws and liberties of his kingdom? Shall the representatives of the stalwart sons of the covenant turn backsliding time-servers, lower their colours, dishonour their name, destroy their moral influence, and compromise the claims of truth and of their divine King? Shall they erase their protest till they have heard the falling crash of Antichrist in both church and state resound through Europe, and seen the banner of Messiah's universal supremacy floating triumphant, and Jesus crowned King of all?

Courage, constancy, and fidelity, serve for their motto as a division of the church militant during the reign of Antichrist. Thus saith the First and the Last, who was dead and is alive, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10. Be thou a faithful subject, soldier, steward, servant, spouse, friend, and witness of Christ your King, Captain, Lord, Master, Husband, Friend, and Judge, to the end. "Hold fast till I come. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. ii. 25, 26, 27. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is New Jerusalem*, which cometh down out of heaven from God: and I *will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. iii. 11—13.

But, in conclusion, beloved church of our fathers, "Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

[For the Banner of the Covenant.]

PRESENTATION TO MR. ROBERT PATTISON.

Messrs. Editors,—Will you be kind enough to publish in the "Banner" the following account of a very pleasant gathering of the teachers and scholars connected with the Sabbath-school of the Second Reformed Presbyterian Church, New York, Rev. S. L. Finney, pastor, the object of which was the presentation of a beautiful family Bible to their superintendent as a mark of their regard and esteem for long-continued and valuable service in the school? It might be proper to state that Mr. Pattison was formerly attached to the Sabbath-school connected with the First Church of New York, which formerly worshipped in Prince street, before its removal to Twelfth street, as its superintendent, and where he served so acceptably and efficiently until within a short time of the formation of the second congregation. On the evening of August 13th, 1855, an excellent representation of the teachers and scholars of the school, with members of the congregation, met at the house of Mr. Pattison; and after the completion of preliminary arrangements, succeeded by some devotional exercises, including the singing of the 133d Psalm, and reading of 1 Cor. xiii., Mr. Samuel Dodd, who had been selected by his associates at a former

meeting to act in their behalf, proceeded to read a series of resolutions expressive of the sentiments and feelings of the teachers towards their chief officer :

RESOLUTIONS.

1st. That the officers and teachers of Sabbath-school No. 59, connected with the Second Reformed Presbyterian Church, deem this a suitable occasion, in view of our superintendent having completed a twenty years' faithful and laborious service in the Sabbath-school enterprise in our church, to express the kindly feelings and grateful sentiments which we entertain towards him, and to bear testimony to the character of an intercourse whose continuance we would not wish to be interrupted.

2d. That we believe our school has its particular mission, and that much of the good which we have been permitted to accomplish, under God, is to be attributed to the assiduous and zealous endeavours of our chief officer, who has at all times cheerfully given time, effort, and means, to promote its true interests.

3d. That we feel our obligations, in sincerity and Christian conscientiousness, to sustain and uphold our respected superintendent, who, in all our vicissitudes as an association for the religious instruction of the young on the Sabbath, has proved himself the firm friend, the hearty well-wisher, and the untiring and persevering promoter of what we believe to be the true end and object of our organization.

4th. That while it is a matter of regret and sorrow to us that our school, from various circumstances, some of which are entirely beyond our control, is not as prosperous as we would desire, yet our confidence in the ability and wisdom of our superintendent is unchanged; and we would here pledge ourselves anew to render him that co-operation and sympathy, which, while encouraging to him, will, with the blessing of Christ, result in decided improvement and ultimate success.

5th. That though our regard and esteem for our worthy superintendent may best be shown by sympathetic action in our common work, yet we also believe it to be our privilege to manifest our appreciation of his character as a man, and his fidelity as an officer of our school, by some token whose intrinsic value we would not wish to be considered as the measure of our esteem and regard.

6th. That a copy of these resolutions, attested by the officers of this meeting, be forwarded to Mr. Robert Pattison.

This was followed by a beautiful and appropriate address by Mr. D., in which many touching allusions were made to Mr. Pattison and his self-sacrificing labours and services.

Mr. D. then presented the gift, which consisted of a superb family quarto Bible, one of the American Bible Society's finest specimens, gilt edged and clasped, bound in brown Turkey morocco, and surmounted with a tasteful and elegant silver plate, on which was engraved a short and simple, yet comprehensive inscription.

Mr. P. being much affected, in reply expressed feelingly his hearty gratitude for this evidence by his teachers of their strong attachment and sincere regard; and further, that he never could forget those with whom he had been so long and so happily identified. In the course of his remarks many reminiscences of by-gone times were brought to recollection, which added much to the interest of the meeting. One of these might be mentioned as worthy of remembrance.

The extensive operations of the Roman Catholic Church, in one of their strongholds in this city, in the matter of the religious instruction of their young on the Sabbath, received its first great impulse some twenty years since, by active and unceasing efforts of one of Mr. P.'s

teachers, since gone to her rest. This lady, easy in her circumstances, refined, educated, and ardently pious, would be found early on every Sabbath going her rounds, and bringing in by scores from the cellars and garrets of the region in which the school was located the children of Romanists and others; and such serious inroads did she make in the territory of "St. Patrick," that the priests (with whom on more than one occasion she came in personal contact) took the alarm, and in actual self-defence were obliged to organize schools of their own to counteract the efforts of such "pestilential heretics."

In conclusion, Mr. P. again expressed his thankfulness for the gift, than which nothing could have been more pleasing or peculiarly appropriate.

The occasion was one of great interest to all concerned. Mr. P. still continues to officiate in his place, to which he has so frequently been re-elected, and which he fills so creditably to himself, with such satisfaction to the teachers, and with profit to the school. M.

THE REBELLION IN CHINA.

Many have been wondering how the people who are making the revolution in China could have learned so much about Bible truth and Bible history. Dr. Legge, of Hong-Kong, has just found it out.

You have, perhaps, heard the name of Leang-Afa, the first Chinese who became a true Christian; and before we describe the way in which the rebels got a knowledge of the gospel, we must give you a little of his history. Like many boys in China, he was sent to school when he was young, and learned to read and to repeat from memory several books in his own language. After this he became a printer, and was employed by the Rev. Dr. Milne at Malacca.

At that time, and for a long while afterwards, he was an ignorant worshipper of idols, and did not like to hear the truths which the good missionary tried to teach him. But when he was twenty-eight years old he began to see the falsehood of idolatry, and to feel his need of a Saviour. This change was soon shown by his diligence in reading God's word, and his desire to understand it. And his conduct and conversation proved that he had become a *real* Christian. After this he became a most earnest and faithful teacher, trying to do all the good in his power to his friends and countrymen. Amongst other means, he wrote books explaining the gospel, and cut wooden blocks from which to print them. But his first attempt of this kind failed. Some policemen heard what he was doing, seized his blocks and books, and dragged away Afa himself to prison. Dr. Morrison heard of this, and did all he could to get him set free. But the poor fellow received thirty strokes from a large bamboo, which made the blood flow down his body and legs, and was not set free until Dr. Morrison paid for him a fine of seventy dollars. But his sufferings only made him more humble and more desirous to do good. And God blessed his efforts,—first in the conversion of his wife, and afterwards of several of his countrymen.

But the work in which Afa chiefly laboured was that for which he first suffered—preparing and printing Christian books. Thus he was engaged in 1834. And you must remember this date, because great things have since come out of his labours about that time. Now you, perhaps, have heard that all the young men in China who wish for riches and power must get a knowledge of the writings of Confucius, and of other authors. And every three years there is a public examination of students, when a great many try for prizes. There was such an examination at Canton in 1834; and wishing to do good, Afa and three of his friends went there to give away Christian books. One of these books was written by himself. It was called *Good Words to Admonish the Age*. Taking a large number of copies with him, this good evangelist went and stood before the Examination Hall, and gave one to every person who would take it. In this manner, ten thousand copies were given away. But these Christian men had to suffer for their good deeds. One of them was killed, another was badly beaten, and Afa was glad to flee from the city.

But a great work had been done. Thousands of Christian books had been put

into the hands of people who would read them. Now, no doubt, most of these books were destroyed. Perhaps even the nine thousand nine hundred and ninety-nine out of the ten thousand may have done little good. But there was *one* copy which was *not* lost. It was a little seed, but it took root and has grown into a great tree. For amongst those who received these books, there was a youth who had come to that examination, his name was Hung-Seu-Tsuen. He read that book. He thought about what he read. It gave him new ideas on the most important subjects. It taught him that there was but one God, and that an idol is nothing in the world. It taught him that the Son of God came to save men from sin and misery. It taught him that there was a heaven and a hell beyond the grave.

Many years passed away, but he did not forget what he had learned from that book. Still he wanted to know more about the same things. He went, therefore, to Canton, saw a missionary there, told him that he had got his new knowledge from a book called *Good Words to Admonish the Age*, which had been given to him in 1834, and then he received from this missionary further instruction. This man is now the great chief of the Chinese rebellion. He it is who has written some of those books, and made those laws, which have done so much to change the opinions of the people, and to overthrow their idolatry.

How wonderful are the ways of God! What great things in His providence sometimes turn upon little ones! Here we see that a single book, written and given away by one Chinese Christian, is likely to overthrow the idolatry of the largest country in the world, and to prepare for the preaching of the gospel to a greater number of people than dwell in all Europe, Africa, and America, put together. What a great work the London Missionary Society would have done, if it had done nothing more than bring Leang-Afa to know the gospel!—*Juvenile Missionary Mag.*

THE MISSIONARIES IN INDIA.

We may as well say here respecting the missionary character, and missionaries themselves in general, as they have come under our observation, that we have been constrained to respect them very highly. We think they are a class of men much misjudged by most persons. The missionary character, in the abstract idea, is doubtless duly venerated; but somehow the missionary himself, in the actual living reality, is not estimated amongst us here in India, as we think he ought to be. People are inconsiderate. They seem to expect a missionary to be a man above the reach of human infirmity and even of human feelings and human wants; a man of an anchorite's self-denial, an apostle's zeal, a giant's power, and an angel's disinterested devotedness. They conceive the idea of a sort of compound character, made up of the best features of many others, and seem to expect to find the idea realized in every missionary they meet. They take the heavenly mind, and even the splendid talents of a Martyn, the untiring energy and great success of a Swartz, the deep humility of a Brainerd, the laborious self-denial of an Elliot or a Judson, the resistless gentleness and winning of a Corrie, the solid sense, agreeable manners, and ready address of a Weitbrecht, and the physical energy and iron constitution of a Lacroix, and forming to their imaginations a character composed of such elements, they seem to expect to find it wherever they find a missionary. Of course they are disappointed: "God," (as Cecil says) "who alone could make such ministers, has not done so:"—admirable Crichtons, and Berkeleys, endowed with "every virtue under heaven," are but rarely seen in this degenerate world; but in their disappointment men are apt to fly to the other extreme, and think nothing of the man who has not every thing they fancied he had. But this is unreasonable and unfair. "Every man," says St. Paul, "has his proper gift of God, one after this manner and another after that:" and though there are exceptions to what we are about to say, among the missionary body, we must in candour express it as our opinion that the missionaries, as a body, form the most truly respectable class of society in India:—respectable for their general ability, respectable for their usefulness and laboriousness, respectable for their high Christian character, and respectable above all (we mean more

than any other class) for their disinterested and single-minded devotedness to India's good. Of no other men in the country can it be said, as a body, that they came to India only to seek the good of India and her people: and we must add, as the result of our own not very limited observation and experience, that amongst no other body are you so sure of meeting with a ready response and cordial co-operation when you want to carry out any well-laid scheme for the real benefit, even of a merely temporal kind, of the sons and daughters of the land. We are well aware, and rejoice in the acknowledgment, that among the members of the public services, civil, military, and clerical, there is a considerable, and perhaps an increasing proportion of persons, feeling a lively interest in such undertakings, and ready to lend them energetic and substantial aid; but of none others, that we are acquainted with, save and except the missionaries, can this be said, as a body; and of them it can. There are exceptions; but we have found them but few. The people and the friends of India are sure of finding friends in them.

The amount of labour gone through by a diligent and zealous missionary in India few persons are aware of. It is not merely going to preach now and then, or teaching a little in a school, with natives to help him. It is the constant and wearying pressure of many and often conflicting claims upon his time and his exertions, that wear him down. Most missionaries have more or less of a native Christian congregation to attend to, and some, as for instance those of the Church Missionary Society in the Kishnaghur district in Bengal, and of that and other societies in several parts of South India,—of many hundred members such as are considered more than enough to fill the time, and tax the energies of a strong man in the bracing air of Europe. But this is but a small part of the zealous missionary's charge. He has (in addition to the usual European requisites for ministerial usefulness) to acquire a full and familiar knowledge of perhaps two or three strange and difficult oriental tongues, so as to discuss in them not only ordinary matters of business or routine (such as the planter or the government servant has to do with) but abstruse religious doctrines and the niceties of eastern philosophy and metaphysics. Whilst he is learning these, his time is perpetually demanded, and his studies interrupted by the care of the before-mentioned native flock, by the concerns of his schools, of which he has probably two for native Christian children, boys and girls, in his mission compound, and two or three others in different parts of his district, at some miles distance from him and from each other; and none of these can go on at all satisfactorily without his frequent and steady superintendence. Missionary preaching tours occupy a good part of the season of the year when it is possible to itinerate in a country like India, and exclude every thing else for the time.

As he becomes known and respected amongst the people, he is constantly visited by inquirers, some seeking with a measure of sincere earnestness to know what is the true way of salvation; some coming merely out of curiosity,—like the Athenian idlers gathering round St. Paul,—to have a talk with the Sahib, and hear how he talks their language, and what he has to say about his religion, and about theirs; they want also to see how he lives in his house, and what kind of beings his wife and children are. Some, again, come again and again, veiling their object under a thick cover of simulated concern about spiritual things, in hope of securing the Sahib's intercession with the neighbouring judge, or collector, or other government officer, for the obtaining a situation, or the decision of a lawsuit, or some such matter. All these persons the missionary thinks it right to attend to. It is impossible often to distinguish the sincere from the hypocritical; and even though it were not, he knows not but that God's mercy may have led, unknown to himself, even the curious questioner or the seeker of worldly advantage, to hear from him the words of life which will yet convert his soul. Hence, the missionary receives and converses with all, usually giving them tracts or books to take with them to their homes. Besides, he is often the physician of the neighbourhood, and has, morning by morn-

ing, a crowd of applicants for medicine and medical advice, with which he endeavours to impart the "Balm of Gilead" for the sin-diseased soul. He is not unfrequently, too, made (though we think he ought not to allow it) the arbiter in the disputes of his vicinity, and thus brings upon himself much trouble and annoyance.

But whilst all this is going on, occupying and over occupying his mornings and his days, he feels the want of new books or translations of books for both his Christian flock and the unbelieving multitude. There is no one to prepare them but himself, or some brother missionary, who is no better off than himself. True, he is already pressed out of measure above strength; but the want is pressing, too, and he sets to work, giving the brief occasional intervals of his interrupted days, and a portion of his nights due to repose, to the work of composition or translation. In this way many of the now numerous religious books and tracts in the native languages have been prepared, and not a few of the translations of the sacred Scriptures themselves. And this part of the work goes on silently and in private, whilst harshly-judging persons are thinking that the missionary is indulging himself in ease. But even yet the missionary's labour is not at an end. In many places there is something of a European flock without a shepherd, to whom he feels bound to minister the word of life, hoping that the benefit done may revert in good to the work of missions; and though this is a labour which oftentimes brings much refreshment to the missionary's own spirit, still it is a labour, and consumes both time and energy. And in addition to all, he has to prepare reports for his society, to keep up correspondence about his mission, and frequently to collect some of the funds for its support; and as most missionaries have a family, some time and attention is required for their culture and instruction too, especially surrounded as they are by the uncongenial influences of a heathen land.

Thus is the missionary pressed and worn down. Let any one compare the amount of labour we have just described, and which is the lot of the great majority of missionaries in this country, with all its disadvantages of a relaxing and exhausting climate, imperfect means of communication, and lack of cheering Christian society, let any one compare it with what is often considered such hard work in an English parish, that a curate or two must be got to share it, or the overburdened minister soon breaks down—and we feel assured that more consideration and respect will be felt for the missionary than it has been the fashion to exhibit in some quarters that might have been better informed and better disposed. Less wonder, too, will be ignorantly expressed, that these overpressed and toil-worn men do not do much more, that they do not convert all India at once, whilst too many of their "Christian" brethren, so far from cheering or helping, are criticising them and amusing themselves, gathering money and hastening home to enjoy it—that some 400 missionaries should not have reclaimed the 120 millions of India, when above 20,000 ministers are considered so inadequate for the due instruction of the 20 millions of Christian England, that pastoral aid, and scriptural readers, and city mission societies are necessary to help them.—*Foreign Missionary.*

(For the Banner of the Covenant.)

THE PARIS CONVENTION.

The following letter from a member of the deputation to Europe, though it reiterates some of the actions of the convention announced in communications in the last number, will, notwithstanding, be read with interest.—Ed.

Paris, August 31st, 1855.

I have been here now ten days, and the greater part of the time occupied by the business of the convention. It is not properly a meeting of the Evan-

gelical Alliance, as is usually supposed. The pastors of the French Protestant Churches and others on the continent, were not altogether satisfied with the basis of the Alliance, as was adopted in London, and having the chief hand in convoking the present meeting, they gave it what they considered a more enlarged character. None, however, are admitted but those who hold the doctrine of the Trinity, the proper deity and atonement of Christ, and the deity and sanctifying work of the Holy Spirit, and who profess faith in Christ and obedience to Him. Thus, they style the meeting, "A Conference of Evangelical Christians," and an "Assembly of Evangelical Christians for the whole world." *Assemblée de Chrétiens évangéliques du monde entier.* Those who came from England, America and other foreign countries, found on their arrival all the arrangements made for business, and a programme was put into their hands in which it appeared that provision had been made for services to occupy at least ten days.

After meeting for prayer and general consultation, a day or a part of a day was assigned to each of the nations or people represented in the conference, and some competent person who had been designated before, presented a report on the state of religion, and gave large statistical information, and statements of interesting facts in the country for which he spoke. This would be followed by addresses from various speakers. Questions would be raised and answered, and thus every opportunity of information given.—Each reporter or speaker usually employed his own language, and was frequently translated on the spot, for the benefit of the general audience. The French, German and English languages were chiefly used, and again and again, at the same session, prayers were offered, the Scriptures read, and speeches made in all of these tongues.

The meeting for Great Britain, in which England, Scotland and Ireland were represented by some of their choicest men, was one of great interest. Sir Culling Eardley presided. Lord Roden sat beside him, and the platform was occupied by some of the most distinguished clergymen of all the evangelical churches and laymen in all departments of life.

The meeting for America was held on Saturday, 25th of August. George H. Stuart, Esq., of Philadelphia, the eminent philanthropist, whose praise is in the churches, was called to preside. Some twenty-seven individuals, clergymen, physicians, merchants and statesmen, answered to their names, and showed themselves on the platform. Rev. Dr. Baird presented an enlarged, elaborate and highly interesting report of the state of religion in the United States. It excited great attention, and the reading was sometimes interrupted by expressions from those of other countries, as to whether they had really heard aright. Addresses were delivered by the president, Rev. Dr. McLeod, of New York; Rev. Dr. Patton, Rev. T. W. J. Wylie, of Philadelphia; Hon. Mr. Goble, a member of the Legislature of New Jersey, and others of our own country, as well as by brethren from France, Switzerland and Germany, who cordially welcomed the Christians of America to their country and its hospitalities.

On subsequent days meetings were held for Belgium and Holland, for Germany, France, Sweden and Denmark, Italy, Switzerland, Turkey, Hungary, and the Jews—all of which presented reports of commanding interest to all who love the Lord Jesus, and desire the extension of his kingdom.

At the meeting held on the 29th August, the subject of "*Missions Évangéliques*" (Evangelical Missions) was presented. Rev. Dr. McLeod, of New York, was called to preside, and introduced the exercises of the day by a brief address. A report prepared by Dr. Barth, was read by one of the pastors of the French national church, and an address of great power was made by Professor Sardinense of Montauban. Rev. Mr. Lauga, a returned missionary from Africa, Rev. Messrs. Grand Pierre, Monod, Dr. Cook, Sir Culling Eardley, and Dr. Duff, also spoke. The latter had recently arrived in town anxious to give his countenance to the proceedings of the convention, and although still in imperfect health, was enabled to come forth on this his own great theme, with his usual point and power. When he concluded Mr. Frederick Monod, one

of the pastors of the Free church of France, and well known in America, as an able, earnest, and devoted Christian minister, who has given all his energies to the cause of evangelical Christianity in Paris, transferred the substance, and even much of the manner of the speaker into French words and French action. The effect was electric. Excitement became great; some could not refrain from speaking out their feelings, and many were bathed in tears. Dr. Duff's allusions to the past history of the persecuted Reformed church of France, and to the great difficulties under which they at present labour; his exhortations to them to be faithful to their cause, though now in the minority, to preach and hear the gospel in spite of the opposition of their rulers, and his energetic declaration that there must be more martyrs in France before religious liberty was universally enjoyed, aroused the audience to the highest enthusiasm. After a few stirring observations in French by Sir Culling Eardley, Professor Sardinense called upon them to rise and sing one of their own "Cantiques," adapted to present circumstances. This was done with great solemnity and emotion. The Professor then addressed them with great earnestness, and called upon them to pledge themselves, as in the presence of Jesus Christ, to be faithful to his cause. He called upon them "to swear to the Divine Saviour to do a hundred fold more than they had ever done before for his glory," and then pausing asked, "What do you reply?" At this moment many, both males and females, arose and held up the right hand as in the attitude of swearing to Almighty God. They thus literally complied with the demand of the speaker. We have never seen a more resolute, calm and yet deeply impassioned set of human countenances, than we saw before us in the Protestant Church of the Redemption that day. And we left the scene with the persuasion that there is far more true religion in France than is generally supposed in our own country and elsewhere through the Christian world. There is stuff for martyrs here yet. The good seed of truth sown at the reformation, and watered by the blood of a thousand martyrs, has not all perished. Even in Papal and infidel France, "there is a remnant according to the election of grace," and it will show itself both in the hour of trial and of triumph. The exercises of the day (and it was one of the most interesting we have ever passed,) were concluded by a fervent prayer from the Pastor Filhiel, of the Parisian church. And here I may remark, that the prayers, praises and addresses of the French pastors and others, are all of the most earnest character. No coldness nor indifference, but all alive, and yet solemn and impressive. We observed them abounding in appeals to Christ as God, and in anxious confessions, and also in the very frequent mention of the divinity and regenerating and sanctifying power of the Holy Spirit.

Dr. Duff spoke again at the meeting for the Jews. This too was one of great importance. Many Jews were present, and I was informed that two distinguished Israelites of this city were heard to declare, alluding to Dr. Duff's explanation, "If this be Christianity, we have never understood it before." They have sought an interview with the Dr., but of the results I have not been informed.

Such are some specimens of the transactions taking place in connexion with the Paris conference. I believe the importance of the whole movement cannot be overrated, and consider it as one of the very frequent signs of the present times that such a conference could be held here at all. It has been gathered rather by a kind of concurrence of Providential circumstances than by any human authority, or concert of Christian men. In the United States very little was known or said about it, and many of those of us who have had the privilege of representing in some feeble degree the Christian people of our country, in its deliberations, have been brought here we hardly know how or why. Yet here is the fact. Men have been brought here from all the national and dissenting Protestant churches on the continent of Europe. From those in Great Britain, and from several of the Christian churches in the United States.

Africa and Turkey sent their representatives. Between two and three hundred have thus been acting together for the blessed cause of a common Christianity. They have prayed and talked, and felt and acted together in love and harmony, and they have concerted measures for aiding the persecuted brethren of these partially evangelized countries, and securing the benefits of religious liberty to all.

It is worthy of remark, too, that the call and assembling of this meeting has attracted the attention of the enemies of evangelical religion to no small degree. The Roman conclave at head quarters has denounced it in advance, and uttered their formal warning against it. They say it is infidel and irreligious, and that it is an effort to revive the Protestant cause, which is going down all over the world.

We have been holding our sessions, too, under the immediate eye of the police. No organization of a large assembly embodying the whole under its proper officers, and in one place, has been attempted, because it was understood that this would be displeasing to the government. A few days ago the members of the conference were gathered together in an informal way to dine at a restaurant. Two hundred or more were present. No public speaking took place. Only conversation among individuals was understood to be allowed. And as the assembly was about to be dismissed, it was whispered down the tables that this was the anniversary of the massacre of St. Bartholomew, but nothing should be said about it, for an agent of police was sitting at the head of the table. When, too, we asked the respected secretary of one of the meetings to what extent we might expect a report of its proceedings, he said he could not tell. Before the publication can be issued it must pass the censorship, and receive the stamp of governmental approbation. And yet, after all, three great objects of lasting good, I believe, will be effected by this convocation. First, Information more authentic and minute than any we have had before, will be obtained respecting the state of religion on the continent of Europe, especially among nominal and real Protestants. This information the church needs to carry on the work of the world's evangelization. Secondly, The sympathies of the churches will be aroused for their Christian brethren in France and elsewhere, who are persecuted for conscience sake, and efforts made to secure to them the religious liberty to which they are entitled. Thirdly, A full demonstration of the essential unity of the Protestant church will be made to all intelligent observers. Fourthly, and the best of all, God will hear the united prayers of his own people, of different tongues, of various names, and of many nations, but of *one heart*, and His kingdom shall come. May he hasten it in his time! Yours, N.

[For the Banner of the Covenant.]

A WORD ON HOME MISSIONS FROM INDIA.

Brother Campbell has an extensive correspondence to keep up, every minister of the church, we believe, being on his letter list, and the deep interest he takes in all the movements of the church in America leaves him at no loss for profitable topics of communication. The following thoughts on home missions, from one so far removed from the operation of local or personal influences, demand the prayerful consideration of all our people, but especially of the eldership of the various congregations. We extract from a letter to a ministerial brother dated Saharanpur, 18th July, 1855:—

“There is one thing I have remarked with much pleasure, that your small congregation has already done much in the work of benevolence. They are not forgetful of the poor heathen who know not God, nor of

the destitute in your own land. They have made a good beginning; and I have no doubt, if they have done it for the honour of Zion's King, he will fully repay them in spiritual blessings. I have been greatly pleased with some articles which I have lately seen in the Banner on the missionary cause and the Seminary. I have been a good deal surprised to notice lately that so little is said on these subjects,* and that our ministers generally take so little interest in them. I am afraid it may be necessary, before long, for another agent to visit the congregations and see how they do, and how they are carrying out the schemes so efficiently set on foot. I hope in *every* report of the minutes of Synod, statistical returns of all the congregations will be given, with the amounts contributed respectively. This would be very satisfactory, and it might be the means of provoking to love and to good works. In another month we may have the minutes of last meeting of Synod; and sooner, I hope, the letter from a committee of Synod, such as we found so interesting last year.

I trust the number of students will be greatly increased at the next meeting of the Seminary; and as reasonable prospects of support should be held out to those who consecrate themselves to the work of the Lord in the gospel of his Son, I would propose, if I were a member of Synod, that no minister be settled in a city under \$1,000, and none in the country under \$600, well and regularly paid in quarterly instalments. These sums are requisite to enable ministers to live and to support families; and the people are able to pay them, and they would feel all the better of doing it. Congregations not coming up to these wants should be considered as missionary stations, to be supplied by itinerant ministers, *or they should be supplemented by funds for domestic missions for a certain number of years until they would gather strength to support their own pastors.* Ministers of the gospel in country places in the United States have often suffered too much from the want of common necessities. They are partly to be blamed themselves for this. Though a difficult and delicate matter, yet they should teach the people their duty in regard to the support of the gospel. What a pity that the elders and other influential and public-spirited laymen should not stand forth as the advocates of their pastors, and relieve them from the odium of addressing their people on this subject!

(For the Banner of the Covenant.)

STATISTICS.

Mr. Editor,—In the April number of the Banner there appeared a valuable article on *statistics*, in which the writer ably defended the utility of such numerical tables, and called upon each congregation within the bounds of the Reformed Presbyterian Church to prepare a report on various subjects of interest then named; and as it is understood that such reports were received from the majority of the congregations in our connexion, and presented in proper form to the Clerk of Synod, it would be gratifying, if possible, to obtain from you, through the pages of the Banner, some information in regard to them. As

* Brother C. will probably be satisfied, when he receives the last three Banners, that there is not so great a deficiency in *saying*.


the mere reading of such a paper in Synod would confine the benefits thus to be derived to a very limited number, would it not be advisable that these reports be made more generally known? Are they not to be considered as the property of the church, and as such would it not be well that they be made public? As the manifest object in their preparation was to reveal the present state of our church, how can they be made of any practical utility if thrown aside unheeded, without being brought before the general notice of our own ecclesiastical community? We would naturally have expected them to have been published with the minutes of Synod; but, since they were then overlooked, would it not be beneficial even now (if they are still preserved) to have them given publicly to the church? Can there be any reasons adduced from the reports themselves that would prevent their publication; and, if not, could they not appear with propriety in the pages of the Banner?

AN INQUIRER.

Since the recent meeting of Synod we have frequently thought on the same subject concerning which "An Inquirer" writes, and with him were under the impression that the statistical reports presented at our recent meeting in Pittsburgh would have been published in connexion with the minutes. We believe the object intended by their preparation was to inform the church generally on the various matters specified in them; and, we doubt not, such reports presented annually, and *published*, would have a good tendency. We are under the impression that most of the congregations presented such reports, but they were not even heard in Synod. "An Inquirer" asks—"Are they not the property of the Church?" We think they are. But as the object meant to be accomplished by them is not published, we do not know—certainly none for the information of the church, their original design. They were received by the Clerk of Synod, (Rev. Dr. M'Leod,) and are in his possession. For some time he has been from home; and whether this, or that reports have not been received from all the congregations, is the reason why they are not published, we cannot say. We hope that, with "An Inquirer," we will have some light on the subject; and with him would ask, "For what purpose were they prepared, if not for publication?"—Ed.

[For the Banner of the Covenant.]

SUSTENTATION FUND.

 The *Board of Domestic Missions* would call the particular attention of the church to the fact, that, on the coming day of Thanksgiving, a collection is to be made for the *Sustentation Fund*. The need which this fund is designed to meet, is great and pressing. The Board is persuaded that but few, comparatively, of the members of the church, know aught of the actual difficulties by which some of the ministry are embarrassed, and with which feeble congregations have to struggle. *Facts* shall, ere long, speak. In the mean time, brethren are earnestly requested to do all in their power to sustain the cause of God at home.

By order of the Board.

SOIREE IN BELFAST.

In the "Banner of Ulster," September 25th, we find the following: "A soiree is to be held in the Corn Exchange, on Thursday evening, the 27th inst., and a deputation from the Reformed Presbyterian Church in America are to be present on the occasion. The deputation includes the Rev. J. N. McLeod, D. D., son of the late Rev. Dr. McLeod, of New York, author of the eminent treatise on the Book of Revelation, and one of the most distinguished divines of America; the Rev. Professor Wylie, son of the late Rev. Dr. Wylie, Professor of Greek in the University of Philadelphia, and one of the earliest and most valued ministers of the Reformed Presbyterian Church in the United States; and George H. Stuart, Esq., of Philadelphia,—a gentleman distinguished in the New World, and well known to evangelical Christians in this land, by his works of faith and labours of love in the promotion of evangelical Christianity at home and abroad. Mr. Stuart is brother to John Stuart, Esq., of Manchester, and David Stuart, Esq., of Liverpool—names highly respected and honoured in the Presbyterian Church in these islands; and it will be recollected that it was at his invitation that Dr. Duff was invited to the United States, that it was at his house the distinguished missionary was received and treated with such princely hospitality, and that it was largely owing to his influence and zeal that in every town to which the reverend doctor proceeded he was received with such marked enthusiasm, and secured to the cause which he supported so practical an expression of Christian liberality. The brethren whom we have named have been deputed by the Reformed Presbyterian Church in America to visit the sister Churches in Scotland and Ireland. They attended the late meeting of the Evangelical Alliance in Paris, at some of the conferences of which Dr. McLeod and Professor Wylie were invited to preside, and we doubt not that there will be found many of all Christian denominations in this town who will be happy to avail themselves of the pleasure of their society, on Thursday next, at the soiree in the Corn Exchange."

[For the Banner of the Covenant.]

EXTRACT FROM THE MINUTES OF THE SESSION OF THE SECOND REFORMED PRESBYTERIAN CHURCH, IN NEW YORK CITY, ON THE DEATH OF JOHN CUTHILL.

"Whereas, in the providence of God, Mr. John Cuthill, the oldest member of this session and congregation, and one of its original founders, has been removed by death; therefore,

"*Resolved*—1st. That we acknowledge the hand of our Heavenly Father in this afflictive dispensation, and that we would desire to glorify him, receiving his chastenings as sons, in the spirit of adoption, confessing and praying for the pardon of our sins, and stirring to profit by afflictions, 'That we may be partakers of his holiness.'

"*Resolved*—2d. That we sorrow not as those who have no hope; but that we rejoice, and give thanks to God for a good hope, through grace, that our departed father and friend, as he delighted much in God's service on earth, is now a partaker in the perfect service and unending joys of the sanctuary above.

"*Resolved*—3d. That we will remember his example of consistency,

perseverance, cheerfulness, and gentleness in his walk and conversation in the Church of God, and toward all men; and that, encouraged by his firmness and laborious zeal, in the good undertaking for Christ's glory, in which, as a congregation, we are engaged, we will labour therein with increased faithfulness and devotion.

"*Resolved*—4th. That we sympathize with his children, and other relatives in their bereavement; and while we ourselves would heed, also exhort them to 'hear the rod and him that hath appointed it,' in mercy and in love to them. 'Be ye also ready.'"

"On motion, it was ordered, that the above be read to the congregation, and published in the 'Banner of the Covenant.'"

(Signed)

WM. MATHEWS, Clerk.



A HINT TO MINISTERS.

A mason, from Balmural, was examined in the jury court on Saturday. The presiding judge, Lord Deas, spoke rather sharply to the man, who replied, "jest allow me to take my time, my Lord, I am no used to sica company." On his leaving the box, he said to the bystanders, "The Queen has been in my bit house, an' she spoke pleasantly, an' draws the bairns' pictures. I would far rather speak to the Queen, than to yere man with the big wig."



ANEITEUM.

Aneiteum, New Hebrides, South Pacific Ocean, Oct. 3, 1854.

Dear Brethren,—More than one year has elapsed since I have received letters from your esteemed Corresponding Secretary. I look anxiously for letters by the "John Williams," now on her way from Sydney to the island. I have within the last few months forwarded communications to you by way of New South Wales and China, which I hope will reach you in safety.

I have so recently informed you about the progress of the missionary work on this island, that I need but briefly allude to it here. You will rejoice to learn that we labour with much encouragement, and that the cause of God waxes stronger and stronger. The desire to know Christian truth is becoming very general, and we have reason to believe that some have felt its saving power on their hearts. A considerable number of the natives are still heathens; but, with the exception of a few sacred men and disease makers whose craft is in danger, they are favourably disposed towards Christianity. Had we suitable teachers, they might be stationed without delay, in almost every part of the island, with prospects of usefulness. Christians have nothing to apprehend from their heathen countrymen, as in the days that are past.

Our attention during the past year has been directed more than formerly to the island population, which is much larger than we anticipated. The natives in the interior are a subdued and despised people. In a physical point of view, they are inferior to those who occupy the shore settlements. In the days of heathenism, if an inland man ventured out to the shore, he was in danger of being killed for cannibal purposes, by his unnatural countrymen, or of being thrown into the sea, to make sport for them by his dying struggles. We have succeeded in locating some teachers in the interior, who are doing much good. I recently stationed two teachers at a place called *Anumetch*, which is our largest island settlement, and contains a population of nearly 300 souls. The persons selected for this station, were choice men, to show that however much they might be looked down on by others they were not despised by us. The place is very difficult of access. The road from the station where I reside leads along the sea shore for about five miles. It then turns inland, and winds up a valley, on each side of which are lofty mountains. The valley narrows as you proceed until the precipitous mountains seem almost to meet, and effectually exclude the rays of the sun. A walk of eight miles from the sea shore brings the traveller into a plain, around which mountains rise

on all sides to the height of 2 or 3,000 feet. The place looks like the crater of an extinct volcano of immense dimensions. When I last visited the place and told the people that I had brought teachers for them, their joy was extreme. I have since seen the teachers, and they give most encouraging accounts of their labours. The people do what they can to make them comfortable; and such is their desire to learn, that they apply to the teachers day and night to instruct them, and they can scarcely find time for necessary repose. They have lately built a school-house. I have sent some of our chiefs and church members to be present at the opening of it. The people collected their former deities on the occasion, which made a heap of stones of various sizes and divers shapes. The party who were sent brought a few of them home with them, which are among the collection that I send to you.

We have recently taken the census of Aneiteum. As the population is much scattered, it can only be viewed as an approximation to the truth. We shall be able to get something more perfect at a future day. We have on our lists about 3,800 names; but Mr. Inglis and I are of opinion that the population is about 4,000. Of the number whose names we have written, 2,200 are Christians, and the rest heathen. The heathen number more than we expected. They are generally found in the more secluded districts, with which we are least acquainted. But their number is fast diminishing, and even since the census was taken several of them have embraced Christianity. The numbering of the people has also made us acquainted with another and startling fact, a great disproportion between the sexes. The males exceed the females by about six hundred. This disproportion is traceable partly to the strangulation of widows; but chiefly to infanticide. The latter custom was fearfully prevalent in the days of heathenism. It was practised on both sexes, but female children were commonly the victims. The most common modes of putting children to death were to carry them to the bush, and leave them to perish there; or place them on the sea shore, to be swept away by the flowing tide. Sometimes persons who had no children of their own, have, on finding infants thus exposed, taken them and adopted them, and thus a few have been rescued from death. At one time we had three children in our establishment who had been saved in this manner. But, alas! the few who have been saved when consigned to destruction by their unnatural parents, bear no proportion to the number who have perished. The reason assigned by the natives for this inhuman practice, is the trouble of bringing up the children.

But whether or not our conjecture is correct about the disproportion between the sexes, the fact itself is certain. It is a fact, too, that awakens our solicitude, that on this small island no less than 600 men are doomed to a life of hopeless celibacy. In these circumstances a regard for the social, political, and religious interests of the island, has induced my esteemed associate and myself to use our influence in promoting judicious marriages among the natives. In former days elderly men, being the most influential, seemed to monopolize the women, while the younger portion of the community were left without wives. It was a most common thing to see men advanced in years with two or three wives young enough to be their children. As affection had nothing to do with such alliances, women often forsook one husband for another. This practice was so common, that it is difficult to find on the island a woman under thirty years of age who has not been the wife of several men. We now discourage marriages where the disproportion between the ages of the parties is unreasonable, and where we have reason to apprehend the absence of affection. All the marriages that have been performed according to the rites of Christianity, are, as far as we know happy, as if God put honour on his own institution in the eyes of this people.

The time is coming when something must be done to improve the evil politics of the island. In the days of heathenism every chief appeared to have exercised authority in his own district, and there was no general union among them. The chiefs were for the most part sacred men, and were supposed to possess supernatural powers, such as making sickness and death, controlling the elements, causing famines or fruitful crops at pleasure. They were feared by the people, who dreaded their influence. The power which they possessed being based on supposition, when heathenism fell, their power sank with it. Thus, by the introduction of Christianity, the chiefs have entirely lost their influence over the people.

The circumstances of this island are now peculiar. There is here a population of about 4,000 souls, recently notorious for every species of wickedness, without rulers and without laws, and yet crimes affecting the peace and welfare of society are of rare occurrence. The present state of things is traceable to the moral influence of the word of God on these islanders. A change, however, will sooner or later take place.—*Nova Scotia Missionary Register.*

DUTY OF EARLY ATTENDANCE AT CHURCH.

There are several ways in which the evil of late attendance at church may be regarded, and though they are very different in kind, yet they all deserve attention:

1. Looking upon the church as the presence chamber of God's Majesty, a place in which God waits to be gracious, and to manifest his presence in a special manner, among the "two or three" who are met together in His name, we may say that want of punctuality in attendance argues a disrespect of God's Majesty. Those who offend in the manner in which I am speaking, probably do not intend any disrespect; but they certainly would not act in the same manner if attending the Court of their Sovereign; and the only reason why they do not perceive that they are acting in a disrespectful manner, is that they do not regard the church as the place of God's peculiar presence. And certainly this will be allowed, that if the worshipper has the same feeling concerning public worship which the Psalmist had when he said, "I was glad when they said unto me, We will go up into the house of the Lord," if church bells are to him angels' music, if he really regards himself when going to church as going to present himself in God's presence, and sure to receive God's blessing, it will be no trifle which will be the cause of his loitering in amongst his brethren when they are engaged in their devotions.

2. As regards our fellow-worshippers, the practice of coming into the church after the service has commenced, is most unfair and unkind. It disturbs their devotions as much as it cheats us of our own. Indeed, I do not know any thing can be more prejudicial to the discharge of that solemn duty of confession of sins with which the service commences, than to have the voices of the congregation, which should be the only sound heard, mixed with the sound of tramping feet and creaking doors, not to mention the frequent disturbance of worshippers on their knees by those who occupy the same seat, and have not come in good time. This is a consideration which, on the ground of common courtesy and thoughtfulness for the feelings of others, ought to weigh much with those who come to church late.

3. The persons in question, themselves suffer in several ways: if in no other way than this, they suffer from the want of time to collect their thoughts, and to put themselves, as it were, in the presence of God, before they enter upon a service which demands all their effort and attention. But the chief loss which they sustain, arises from this, that the service of the church is not all prayer, nor all praise, nor all confession: it is a combination of all, and a person who misses the earlier portion of the service, cannot make up the loss by attention to any subsequent portion. Especially should it be noted, that after reading the sentences with which our service commences, and which, by the way, are admirably well chosen for their purpose, and at the reading of which every one ought to be present; and after the Exhortation, comes a portion of the service in which, perhaps, more than in any other, it is desirable that all the worshippers should join—I mean the general confession of sins. What a very necessary part of public worship is this. And yet many persons who come to church miss it continually.

Thus, whether we look at our duty towards God, or our duty towards our neighbours, or our duty towards ourselves, early attendance on public worship, the being in our places when the service begins, is absolutely required from all those who are not hindered by some obstacle which they cannot remove. But I will go further than this, and suggest that those who are able to do so, will find great benefit from going to church some short time, say ten minutes, before the service is appointed to commence. I know of those who have adopted this practice, and who find great benefit from it; they are enabled to collect their thoughts better, to shake themselves entirely free from worldly cares, to cast in review their life and conduct, to recall any acts which may require special humiliation, to make preparation, in fact, for the worship in which they are about to join.—*Guide to the Parish Church.*

HERE MY MOTHER KNELT WITH ME.—The Rev. Mr. Knill, well known to the religious world by his evangelical labour in Russia, was the child of a pious mother. Among his letters, he gives the following interesting reminiscence:—"After spending a large portion of my life in foreign lands, I returned again to visit my native

village. Both of my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught the spot where my sainted mother, forty years before, took my hand and said, 'Come, my dear, kneel down with me, and I will go to prayer.' This completely overcame me. I seemed to hear the very tones of her voice. I recollected some of her expressions, and I burst into tears, and arose from my bed, and fell upon my knees, just on the spot where my mother kneeled, and I thanked God that I had once a praying mother. And Oh! if every parent could feel what I felt then, I am sure they would pray with their children, as well as for them."

JEWS OF JERUSALEM.—It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner. The young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are exceedingly fond of dress; and, although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs and the richest silks of Damascus. The women are covered with gold, and dressed in brocades stiff with embroidery. Some of them are beautiful; and a girl of about twelve years old, who was betrothed to the son of a rich old rabbi, was the prettiest little creature I ever saw. Her skin was whiter than ivory, and her hair, which was as black as jet, and was plaited with strings of sequins, fell in tresses nearly to the ground. She was of a Spanish family, and the language usually spoken by the Jews among themselves is Spanish.—*Curzon's Monasteries in the Levant.*

FIRST CHURCH ORGANIZATIONS IN THIS COUNTRY.

The first Presbyterian Church in this country was organized in Philadelphia, about the year 1698.* Its first pastor was the Rev. Jedediah Andrews, who continued to exercise his ministry in that charge until his death in 1747. The first Presbytery was organized under the name of the Presbytery of Philadelphia, probably in the beginning of the year 1705; and the first person licensed and ordained by this body to preach the everlasting gospel was a Mr. John Boyd, in the following year. The first Synod was formed in Philadelphia, under the title of the Synod of Philadelphia, on Friday, the 17th of September, 1717, when the Rev. George M'Nish preached the opening sermon from John xxi. 17. Rev. Jedediah Andrews was chosen the first Moderator, and Rev. Robert Wotherspoon the first Clerk. Thirteen ministers and six ruling elders were present from the four Presbyteries which at that time composed the entire Presbyterian Church in this country. The first General Assembly of the Presbyterian Church was held in the Second Presbyterian Church, Philadelphia, on Thursday, the 21st of May, 1789. It was opened with a sermon by Rev. John Witherspoon, D. D., President of the College of New Jersey, and the Rev. John Rodgers, D. D., pastor of the First Presbyterian Church, New York, was chosen the first Moderator. The body was composed of four Synods and sixteen Presbyteries.

* This church was composed of a number of English and Welsh Dissenters and a few French Protestants, who were accustomed at first to worship in connexion with a few Baptists, in a storehouse at the corner of Chestnut and Second streets. They continued there until 1704, when a small Presbyterian house of worship was erected in Market Street, between Second and Third streets.

The first Presbytery of the Reformed Presbyterian Church in this country was constituted in 1774 by Rev. Messrs. John Cuthbertson, Matthew Lind, and Alexander Dobbin, and ruling elders from the several Reformed Presbyterian congregations. This Presbytery becoming extinct by the formation of the Associate Reformed Church at Pequa, Pa., on the 13th of June, 1782, the Reformed Presbytery was re-organized in the spring of 1798, in the city of Philadelphia, by the Rev. Messrs. James M'Kinney and William Gibson, together with the proper ruling elders. The first Synod of the Reformed Presbyterian Church was formed in Philadelphia on the 24th of May, 1809, by all the ministers of that church in this country, and by elders from all the sessions. Rev. Wm. Gibson, the oldest minister present, being called to the Moderator's chair, constituted the court by prayer in the name and by the authority of the Lord Jesus Christ, the alone King and Head of the church. The name assumed by the body was that of the Synod of the Reformed Presbyterian Church in America. The Rev. Gilbert M'Master was chosen first Moderator, and the Rev. John Black the first Stated Clerk. The Synod formed at once three Presbyteries, viz., the *Northern*, the *Middle*, and the *Southern*. [Ch. Inst.]

Editorial.

DAY OF THANKSGIVING, AND SUSTENTATION FUND.

By a reference to the minutes of Synod, it will be seen that the *last Thursday* of the present month is the time appointed by General Synod as a day of Thanksgiving; and it is hoped that in connexion with this appointment will be remembered the collection, by order of Synod, to be taken up in all our churches on that day, or on the preceding or subsequent Sabbath, for the Sustentation Fund. There is much need for liberality on the present occasion; some of our charges in weak congregations must be given up unless aid is rendered. Shall the appeal be in vain? Let us accompany our thanksgiving with evidences of our sincerity.

THE OPENING OF THE THEOLOGICAL SEMINARY.

The opening exercises of the Theological Seminary will take place in the lecture room of the First Reformed Presbyterian Church, Broad street, Philadelphia, on Wednesday, the 7th inst., at 7½ o'clock, and the business of the session will commence on the following day. The exercises on Wednesday evening will be interesting. Addresses may be expected from the Professors, and also the President of the Board of Directors and others. We anticipate an interesting and profitable session. The Professors have been looking forward to it with some thought, and are determined on their part nothing shall be wanting to make it what it is designed to be. We hope to see a goodly number of students. We would say to all prepared and intending to come, Let not embarrassments in pecuniary matters hinder you. Come and be assured of the hospitalities of Christian friends in Philadelphia.

MEETING OF THE BOARD OF DIRECTORS AND TRUSTEES OF THE THEOLOGICAL SEMINARY.

A meeting of the Board of Directors and Trustees of the Theological Seminary will be held in the lecture room of the First Church, Broad street, Philadelphia, on Wednesday, the 7th inst., at 4 o'clock, P. M. It is hoped that all the members of both Boards will be present.

ARRIVAL OF THE DEPUTATION.

We are happy to announce the safe arrival of the members of the Deputation to Europe, Rev. Dr. M'Leod, Professor Wylie, and Geo. H. Stuart, Esq. They arrived at New York by the steamship Atlantic, on Thursday morning, the 18th ult., at 8½ o'clock, after a pleasant passage of somewhat over eleven days. The Philadelphia brethren arrived here the same evening, when they were met by many warm, and greeting friends. They are all in good health, in excellent spirits, and much pleased with their European visit. In due time we shall hear the results of their visit.

THE MISSIONARY TRACTS.


The second of the series of these tracts—“*The Synod's Farewell*”—is now published, and has already, we doubt not, found its way to most of our congregations. All the edition of the first—“*A Day of the Son of Man*”—has been disposed of. From several of our ministers present on that occasion we have had notices of it, and they universally speak of it (with one exception) as remarkable for the manner in which, with so much clearness and faithfulness, the scenes of that solemn day are presented. Says one—“I can see in it a living picture of all the scenes of the solemn, interesting, and long-to-be-remembered exercises of that day. I thank the Committee for this pleasant memento.”* The second of the series—“*The Synod's Farewell*”—will be found no less interesting. As we read it, the scenes of that evening in the city Hall in Pittsburgh rise before us, and we can almost realize an actual sight of that vast throng bathed in tears while they listen to the soul-stirring expressions of brother Heron. The introduction by the Committee is, in itself, a most valuable document; it is worth much more than the price of the whole. As a whole, it will be much valued by the friends of the church. We expect for it a wide and speedy circulation.

*And we are informed by the members of the Deputation just arrived that it is highly appreciated by all the friends in Europe who had received it, and largely extracted from in many of the British papers.

DR. DUFF.

It will be gratifying to the friends of this noble man, and the friends of Christ in general, to know that his health is so much improved as to encourage him to leave for India, the field of his labours and of his heart. He was to leave about the 20th of last month.

CORRECTION.—In the last number, on third line of page 296, for "Lizzie," read "Maggie."

 Book notices in our next. News from India in our next.

Obituary.

Departed this life, in Xenia, 3d inst., in the 77th year of his age, from congestive fever, Professor John Armstrong. Mr. Armstrong was a native of Pennsylvania, and received the elements of his education at Canonsburg college. Having by nature a taste for mathematical science, he soon made very considerable attainments in that department of knowledge. His mind, not confined to this particular study, acquired a very general knowledge of the different branches, both of natural and revealed truth. His favourite study, however, was that of mathematics, in which he was, in a great measure, self-taught. His reputation, as a mathematician, was much less than his attainments. Constitutionally modest to an extreme, he was known to few, beyond the circle of his students. To him, many of the mathematicians are indebted for their attainments and standing in the literary world. To him they were constantly applying for the solution of difficult problems. Even to the last, this was his ruling passion. In a brief interval of health, in his last sickness, he was engaged in the solution of problems, and the answering of letters of literary friends, that had been received during the prior part of his sickness.

The early part of his life was spent in Pittsburgh, in the character of private instructor. Thence he was called to the mathematical chair of Franklin College, Ohio, where he spent his better days of health and strength, in honour and usefulness, imparting instruction to the students of that college. Thence, in 1840, he was called to the same chair, in the Maine university, which he occupied till 1844. There, while his talents as a mathematician were duly appreciated, yet from declining health and other causes, connected with the state of the University, he resigned his charge. Soon after he removed to Xenia, where he spent his time chiefly in imparting instruction, privately, to such as came to his own house.

But the prominent trait of his character was that of a religious man—a Christian. Early in life he embraced religion as the one thing needful, and made a profession thereof, in the Reformed Presbyterian Church. While in Pittsburgh, he was chosen by the congregation, and ordained by Dr. Black a member of his session, of which, while there, he was one of its ablest counsellors, and its stated clerk. This connexion of membership and ruling elder in the church, he ever kept, through all his changes of life, unbroken. While ever continuing steadfast in his profession, he was no sectarian. He was the friend of all who loved the Saviour. In him, the Christian of every church, especially the ministry, found a friend. His hospitable house was always open for their reception; and to him many of them, in sundry churches, are indebted, both for scientific and religious knowledge. His views of gospel truth were rich and profound. In one of the last conversations ever held with him, he fell on his favourite subject, viz., justification by faith. While speaking, though weak, he became eloquent. Oh, the believer! He has peace with God—he stands in grace,—he rejoices in prospect of glory.

Few, if any, who ever made his acquaintance did not love him; or could refrain from exclaiming, "Behold an Israelite indeed, in whom there is no guile." As he lived, he died: his latter end was peace. Behind he has left (his wife having died some years ago,) two affectionate daughters, whose delight it was to minister to the last to his wants. Doubtless such measure as they mete to him, will be measured to them again.

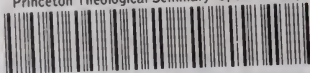
H. M. M.

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